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FIFTH THOUSAND.

A Warning to America.

"FOREWARNED IS FOREARMED."

THE

Secret

INSTRUCTIONS OF THE

Jesuits.

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**THE JESUITS ARE THE SWORN ENEMIES OF
AMERICAN LIBERTY.**

**Read this wonderful Book
and be instructed.**

INTRODUCTORY.

EVANGELIST THOMAS E. LEYDEN has been a member of the Roman Catholic Church nearly twenty-nine years, and by the mercy of God has been called out from the dark and debasing superstitions of this Anti-Christian system into the light and liberty of the Gospel of the Son of God. He is devoting his time and talents to making known the Heavenly message of God's FREE GRACE, and by past experience in the Church of Rome he is peculiarly fitted to labor in this hitherto neglected field. His success in presenting to his former co-religionists the truths of the Bible has been marvellous. For over two months he preached in one of the largest halls in the city of Boston (Music Hall). Thousands assembled Sunday after Sunday to listen to his inspiring eloquence and convincing arguments. The results of his labors are truly wonderful; many Romanists made public profession of their abjuration of Popery, and acceptance of the Lord Jesus Christ as their only Mediator, Priest, and Savior. Rev. Justin D. Fulton, D.D., says of him, "His success in winning souls to Christ has been almost phenomenal. He is fitted to hold up Christ to his people with peculiar power."

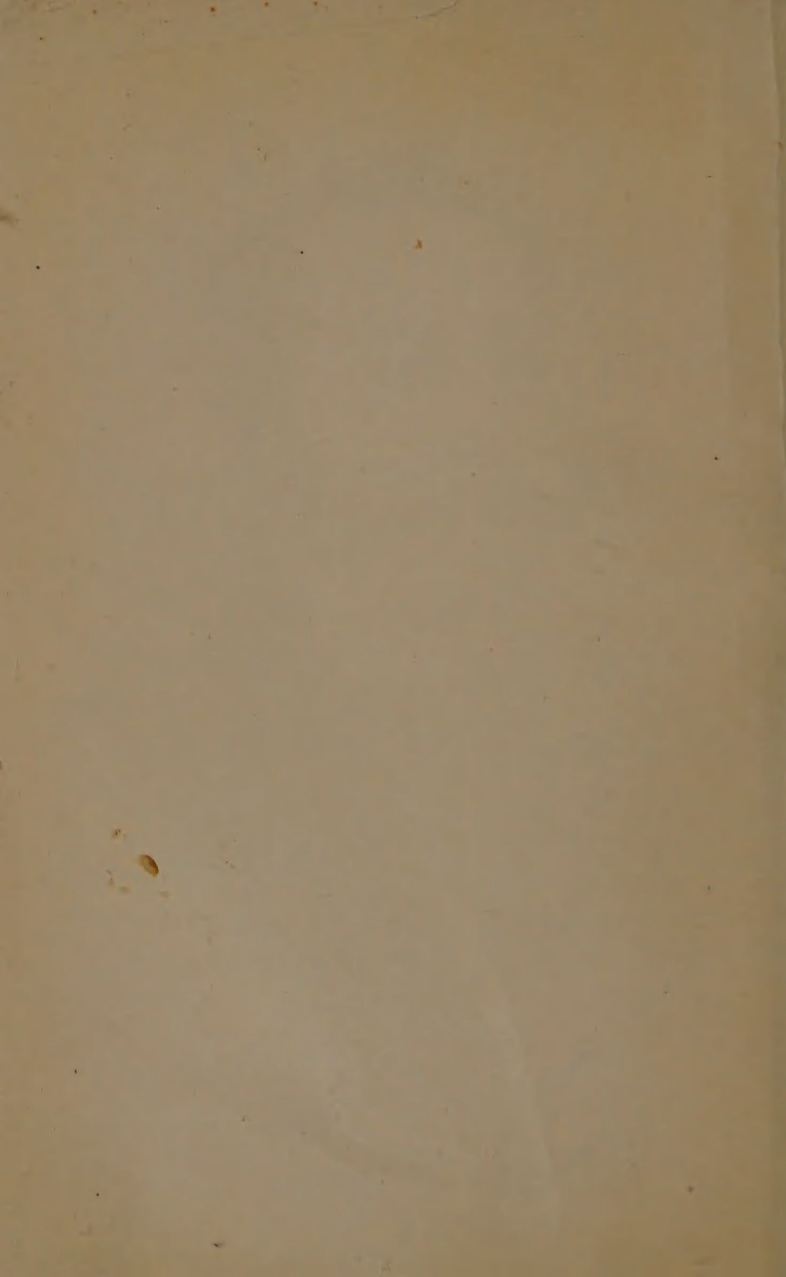
The Roman Catholic Church is now undergoing a series of revolutions within her ranks as has not been known since the days of Martin Luther, who was called out, as Moses of old, to lead our forefathers into the light of the Gospel and the blessings of religious liberty. Thousands of intelligent Roman Catholics have lost faith in the superstitions and teachings of the Church and are seeking rest and food for their famishing souls. Now is the accepted time, a NEW REFORMATION is dawning, the command of the Master, "Go ye into all the world, and preach the Gospel to every creature," is being fulfilled. Brother LEYDEN has been called of God to tell them of Him who has said, "I am the door; if any man enter in he shall be saved and shall go in and out, and find pasture." May the Holy Spirit aid all to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven"; that those who have erred through not knowing the Scriptures may now hear, believe, and be saved through faith in the Son of God.

SEE LAST COVER PAGE.



EVANGELIST LEYDEN.

“So, as much as in me is, I am ready to preach the Gospel to you that are in Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.” — ROM. I. 15, 16.



Monita secreta Societatis Iesu

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THE

SECRET INSTRUCTIONS

OF

THE JESUITS.

WITH AN HISTORICAL SKETCH BY

REV. W. C. BROWNLEE, D.D.

PUBLISHED BY

THOMAS E. LEYDEN,

EVANGELIST

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BOSTON, MASS., U. S. A.

1890.

TO THE PUBLIC.

This work is presented to the American people in the hope that it will aid in the good work of enlightenment, and help in preserving and purifying our Republican institutions from the blighting influences of foreign ecclesiasticism, which, under the guise of religion, has corrupted and polluted every country and people wherever permitted to establish itself.

Americans, heed the warning ere it be too late. Romanism and Jesuitism are inseparable; where one is there the other may be found secretly working to subvert and enslave.

Read this book; help spread it throughout the land that our countrymen may be forewarned—"forewarned is fore-armed."

The proceeds from the sales of this work are devoted to the spread of the Gospel among Roman Catholics, and unmasking the *true* aims and purposes of the Roman hierarchy—the destruction of our Public school system, and the establishment of Romanism as a State religion in America to the exclusion of all others.

Yours, for God and Country,

THOMAS E. LEYDEN

John W. Wagner

HISTORICAL SKETCH

OF

THE JESUITS.

“Swear—forswear—and the truth deny!”

“Jura, perjura, veritatemque denega!”

—*Jesuit maxim.*

The Society of the Jesuits was founded in 1540, just eleven years after the Christian church had come out of the Roman sect, and assumed the name of Protestants. The singular originator of the new order was Ignatius Loyola, a native of Biscay. He had, when a soldier, received a severe wound in the service of Ferdinand V. of Spain, in 1521; and he had been long confined in a place where he had access, probably, to no other books than *The lives of the Saints*. It is not to be wondered at that his mind was thence turned away from military enthusiasm to ghostly fanaticism. When recovered, he speedily gave proofs of his insane fanaticism by assuming the name and office of “Knight of the Virgin Mary.” And like a good type of the future Don Quixote, he pursued with solemn gravity, a course of the wildest and most extravagant adventures, in the belief that he was her most exalted favorite. Having conceived the plan of a new monastic order, he submitted the constitution thereof to Pope Paul III. And he assured his “Infallibility and Holiness,” that the plan and constitution were given to him by an immediate

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revelation from Heaven. This he no doubt deemed necessary to be on a footing of equality with the other orders. For, as Dr. Stillingfleet has shown, every order of monks and nuns in Rome has been ordained by visions, and inspirations from Heaven.*

The pope hesitated. Loyola took the hint, and had another convenient inspiration, and added to the three usual vows of the monastic orders of chastity, poverty, and obedience, a fourth vow, namely, absolute subservience to the pope; to do whatever he enjoined, and go on any service he wished, and into any quarter of the globe.

This the pope could not resist; especially at a time when the Reformation had convulsed his seat, and shaken his empire to the foundation. He accordingly issued his bull of confirmation, and sent them out to invade the world. Their object was diverse from that of all other orders. Monks professed to retire from the world, and macerate the body. The Jesuits set out to conquer the world to the pope. The monks hoped to conquer the flesh—but they did it by acting contrary to the laws of nature, and the gospel of Christ. The Jesuits aimed at an universal dominion over the souls and bodies of men, to bind them as vassals to the pope's chariot wheels. The monks professed to combat in private, the devil, the world and flesh; although they did it in the exact way to make themselves the slaves of the flesh and the devil. The Jesuits were the soldiers of the pope: they knew no law but the will of their gen-

* On the Idolatry of the Church of Rome, chap. iv.

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eral; no mode of worship but the pope's dictate; no church but themselves. And the mass-god which their head at Rome set before them in the wafer was the idol of their adoration. They were also extremely indulgent to their heathen converts,—the Chinese, for instance. They allowed them to continue the worship of their ancestors, and light candles, and burn incense before their images; they imposed on them no other burden than to give to these deceased Chinese the names of the Roman saints, such as St. Peter, St. Paul, St. Mary! These the converts had on their lips, while their heart's homage was given to their ancestors. Thus they *converted* them by stealth, and *saved* them by deception and idolatry!

Among the Indians of our great West they not only suppressed the truths of Christianity, but devised the most infamous fictions and falsehoods. "One of them assured a native chief that Jesus Christ was just such a one as he would have admired. He was a mighty chief, a valiant and victorious warrior, who had in the space of three years scalped an incredible number of men, women, and children." "Another, in the East Indies, produced a pedigree of himself, in which he clearly demonstrated that he was a lineal descendant of Brama!" Brewster's Encyclopedia, article Jesuit, vol. xi.

Other papal orders were in a manner voluntary: at least their members had great liberties, and were not in abject submission to their abbot or superior. But the sect of Jesuits were placed by Loyola

under a strict military and despotic government. In fact, the old wounded soldier took his laws and discipline from his military experience. Like the military chief their general was chosen for life. To him every member was sworn on the cross, to yield an implicit obedience. Like the soldier, the jesuit yielded up his body, and soul, and wishes, and desires to his general. He had no right to consult a friend, or exercise even his own judgment. The general's will was his will: he must go whenever their chief, residing at Rome, should dictate,—be it into Asia, or Africa, or any portion of the globe. He put no questions: he asked no reasons. The general was his sovereign god. He sailed with sealed orders. He must teach,—not what he believed to be right. He had no choice of his faith. He must believe as his general regulated his heart, and soul, and conscience. He must do any deed enjoined on him, asking no questions. He was not to shrink from any deed of blood. If the general enjoined, he must send the Spanish Armada to overthrow England: he must blow up the English parliament with gun-powder: he must assassinate King Henry of France, or shoot the the Prince of Orange: or poison Pope Ganganelli: or enjoin Charles IX. to perpetrate the St. Bartholomew massacre: and Louis XIV. to revoke the Edict of Nantz, and cover fair France with blood and havoc; and fill the nations with the lamentations of her miserable exiles! If he failed, he tried again and again.

He stopped not short of his aim, until it was either

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accomplished or he died on the rack, as did the assassin of the King of France. And if he did perish, he was sainted; as was *Garnet*, the Jesuit chief of "Gunpowder plot; who is to this day worshipped as St. Henry, in Spain.*

The general had the uncontrolled right of receiving and disbursing their immense funds; and made every nomination to office; and removed any one he chose without assigning any reasons to any one. For, although nominally under the pope's power, the Society exercised an unlimited power over the cardinals, and even over the Pope. Money, and Jesuit craft overcame all and enslaved all. They did what the kings of France did to the Pope; and what Austria now is doing to his vassal, "the Holy Father." They flattered and caressed "the successor of St. Peter;" while they tied up his hands, and chained him in his chair of St. Peter.

The whole Society was divided by their general into thirty-seven Provinces; and a register lay before him, containing the character of each novice, and of each fully initiated member: his talent, his tact, his activity, his defects,—everything relating to him. Hence the general had an accurate view of each instrument, in each field, ready for every emergency and task. "The Jesuits had missionaries for the villages; and martyrs for the Indians,"—says the writer of their history, in Brewster's *Edinburgh Encyclopædia*. "Thus a peculiar energy was imparted to the operations of this most singular society. The

* Hume's Hist. vol. iii. ch. 46.

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Jesuits are a naked sword, whose hilt is at Rome but its blade is everywhere, invisible until its stroke is felt."

They soon found their way into schools, and sought most anxiously to gain the education of children, especially of Protestants. Their maxim was this: "Give us the education of the children of this day, and the next generation will be ours,—ours in maxims, in morals, and religion!" They found their way into colleges; into theological institutions, as at this day in Oxford and other places. They pretended to be converted, and to enter into Protestant churches. They were found in the Reformed Church in France and Holland, and caused grievous and fatal divisions by false doctrine. They were found in the rank of the old English Puritans. This was discovered by a letter from the Jesuit confessor of the King of England to the Jesuit confessor of Louis XIV. "How admirably *our* people imitate the Puritan preachers," said he in this intercepted letter.

They adapted themselves to all kinds of character. With the Jew they were Jews to gain their object; with the infidel they were sceptics; to the immoral they were the most liberal and indulgent, until they gained the absolute ascendancy over them. Hence they found their way into Kings' courts, and Queens' boudoirs. This sect gave confessors to the chief crowned heads of Europe. England, France, and the Waldenses, under the house of Savoy, felt this to their cost. It was in allusion to their utter disregard of morals, except where property and power were to be

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gained by a show of morals, that the Abbe Boileau said with great truth,—“ They are a sort of people who lengthen the creed, and shorten the moral law!”

And for want of room, I must, without quating it, refer the reader to the almost prediction of Dr. Browne, Bishop of Dublin, in 1551, respecting their character, their aims, their deeds and downfall. This is found in the Harleian Miscellany, vol. v., 566 : and in Mosheim's Eccles. Hist. Cent. 16 ; sect. 3. part 2.

The success of this sect was at first very slow. In 1540, when the frantic Loyola petitioned the Pope for a bull to establish this new papal army, he had only *ten* disciples. He was in nearly as hapless a condition as his equally moral, and equally christian brother, Mohammed. But they surmounted every difficulty for a season, by adapting their agents and members to every class. And particularly, they gained applause, and fame, and wealth, by cultivating the arts and sciences : by diffusing the most extensive taste for the classics, by their editions “ *In usum Delphini* ;” for the instruction of the Dauphin, as the young heir apparent to the French throne, was then entitled.

In fact, they soon supplanted every rival in the department of teaching. They seemed to gain the instruction of the youth in every European kingdom. They did for centuries exactly that which they are now attempting to do in the United States. They affected immense learning. All others knew nothing. They went in disguise into Protestant king-

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doms and states. They set up schools; or gained the Academic chairs; and the professional chair. They won over the youth to their cause. Their female Jesuits pursued the same course with the young and tender sex; and made vast numbers of converts to their sect. And these Jesuit nuns did not waste their energies and exhaust their pious emotions in dungeon cells and the grated prisons, which the want of due gallantry on the part of laymen even among us, allow the aspiring and licentious priests to build for women, under their very eyes!!! No, they were out of door missionaries. They were known by the name of "Sisters of Charity,"—"Sisters of the heart," and other sentimental and imposing names. They were female soldiers in vading the sanctity of families; "carrying captive silly women laden with iniquity" and ignorance. They fought among females as did their desperate male brothers among the males in the community.

Forty-eight years after their organization, that is, in 1608, they had increased to the appalling number of nearly *eleven thousand*. Before the English Revolution of 1688 they had obtained the direction of the schools, academies, colleges, and universities in all the European catholic continent; and they had the address to have their members installed confessors to the Kings of Spain, France, Portugal, Naples, Austria, Sicily, and the regal Duke of Savoy, and every leading prince and noble in these kingdoms.

But they had driven on so furiously in their wild, ambitious, and bloody career, that innumerable ene-

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mies were raised up against them. The Jansenists were their deadly enemies in France. Pascal's "Provincial Letters," written with inimitable good humor, and in the most elegant style, attracted all scholars and politicians to their dangerous morality, their atrocious principles in politics; and had inflicted a blow on the Jesuits from which they never recovered. Their disgrace took place first in France. They were dissolved and abolished in 1762 by the parliament of France. And in this national act, the parliament assigned the following as the reasons of their abolition:—"the consequences of their doctrines destroy the law of nature: they break all the bonds of civil society, by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity: they overthrow all governments; excite rebellion; and uproot the foundation and practice of religion. And they substitute all sorts of superstitions, irreligion, blasphemy, and idolatry."

Their overthrow in Spain was sudden and complete. At midnight, March 31, 1767, a strong cordón of troops surrounded the six colleges of Jesuits in Madrid; seized the fathers, and before morning had them conveyed on the way to Carthagena. Three days after, the same prompt measures were pursued towards every other college in the kingdom. In a word, kingdom after kingdom followed up the same course of measures against these intolerable enemies of God and of men! They have been ban-

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ished either partially or entirely no less than thirty-nine times from the different kingdoms and states of Europe! And in 1773, Pope Garganella—Clement XIV.—abolished the order entirely, as a sect no longer to be endured by man! “It will cost me my life,” said he,—“but I must abolish this dangerous order.” It did cost him his life. A few days after his Bull was published against the Jesuits, a notice was placarded on his gate intimating that “the See would soon be vacant by the death of the Pope.” He died of poison, within a few days of the time thus announced by their agency. He observed on his dying bed to those around him,—“I am going to eternity: and I know for what!” Brewster’s *Encycl.* vol. xi. 171.

But, although they were thus dissolved and abolished, they still kept up privately their organization. In the interim, from 1773 to 1801, their general resided at Rome, publicly. In 1801 they were restored, for some political reasons, by the Emperor Paul in Russia. This seems almost incredible. But this bad man and infamous emperor needed the support of the worst of all the Roman Catholic orders! In 1804 the King of Sardinia, for the same reasons, restored them. In 1814, at the close of the late war, Pope Pius VII. who first crowned the Emperor Napoleon, and then ventured to excommunicate him, restored the order of Jesuits to their full powers and prerogatives in all particulars, and called on all papal princes in Europe, and the powers in South America, and in all the establishments of po-

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pery, "to afford them protection and encouragement," as the pope's right arm, and the superior and most successful instruments of extending Catholicism, and pulling down all heresies.

In that papal bull, reviving this sect, the Pope even in this enlightened day utters his visionary claims in a style befitting the Dark Ages! He affirms that "this, his act, is *above the recall, or revision of any judge, with whatever power he may be clothed.*" He thus sets at defiance all the powers of all civil governments upon the earth.

This order being thus revived, and covered with the shield of "the master of the kings of the earth," is now in active operation; and has been attended for the last twenty years with the most appalling success, in undermining the liberties of mankind; corrupting religion, sowing dissensions in the churches; and in aiding the Holy Alliance, in throwing "a wall of iron around their kingdoms to prevent the entrance and dissemination of liberal sentiments." Their labors extend to every papal and every Protestant kingdom and state in Europe, and in South America, where they are the main cause of all these national convulsions and bloodshed, in order to prevent and put down all republicanism. They are also most active in Great Britain and the United States, which above all other nations they are most anxious to win, and woo over to papism.

The revival of the order of Jesuits by Pope Pius VII. in the face of the bull of another equally infallible pope, who had condemned them, and abrogated

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them, as a most pestiferous and infamous sect, exhibits a poor specimen of papal unity and infallibility. And the act of Pope Pius VII. ought to have roused the indignation of all the friends of humanity, order and liberty in Europe and America. The following are the sentiments of an able writer (on this) in the London Christian Observer, vol. xiv.* “What new witness has appeared to testify on behalf of Jesuitism? What adequate cause existed for its revival by a pope?” “If an instrument is wanted to quench the flame of charity, and throw us back in the career of ages, and sow the seeds of everlasting divisions, and lay a train which is to explode in the citadel of truth, and, if possible, overthrow her sacred towers, we venture confidently to affirm that JESUITISM is that very instrument. Until a proper reason be assigned other than this, we must conclude with our forefathers, with the kings, and queens, and parliaments, and judges, and churches of Europe, ay! and with the decisive bull of the infallible Pope Gangenelli, Clement XIV. that Jesuitism is a public nuisance, and that he who endeavors, and dares to let it loose upon civil society, is actually chargeable with high treason against the common interests and happiness of the human family.” See Brewster’s Encycl. Article Jesuits, vol. xi. 172.

Let me now advert briefly to the history of the following little book, which these statements are designed to introduce to our readers.

The SECRET INSTRUCTIONS formed a code of the

* Pp. 175, 176.

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laws of Jesuitism. They were not allowed to be made known even to many members of a certain class of Jesuits. They had bold, daring, bad men to achieve desperate deeds, and take off their enemies by steel or bullet, or poisoned chalice. These knew something that others did not. They had also disguised agents, men in mask. These Jesuits knew something not imparted to others of the same order. They had shrewd, crafty, courteous, and most polished men, who courted nobles, insinuated themselves into the favor of princes, kings, and rich widows, and young heirs and heiresses. These had their "INSTRUCTIONS" from their general. They had fine scholars, decent, steady, serious, moral men. These were not at all let into the secret of CERTAIN INSTRUCTIONS. They were sent out as traps to captivate the serious, the unsuspecting, the religious. These had it in charge to give a captivating representation of their Society of Jesus. These taught that they mingled in no politics, sought no riches, kept strictly their vow of poverty. Their sole object, was by the help of heaven, to convert the world, and put down Protestantism and all heresies! And in these details these classes of this sect were honest. For they were not initiated into "the Secret Instructions." And hence they could, with an honest conscience deny, and even swear on the cross, that no such Instructions were ever given, or ever received. And the initiated Jesuits took special care to push forward these decent, amiable, moral and trustworthy men, to declare to the world that no such rules, and

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no such maxims as these of THE SECRET INSTRUCTIONS ever existed among them. And from the high character of these men, their testimony was of great weight with kings, nobles, and even Protestants.

This throws light upon the mystery and contradictory statements made by *honest* Jesuits and historians; and by Protestants. The profligate, the cunning, the daring, and all similar classes in this motley sect, with their general, and the host of his spies crawling like the frogs, and flying like the locusts of Egypt, all over the land, were fully initiated into the secret of these "Instructions:" and they acted on them every day. Hence the horrid marks of their footsteps of pollution and blood!!!

In fact, these "SECRET INSTRUCTIONS" were not discovered fully to the Christian public until some fifty years after the dissolution and expulsion of the Society. But all ranks of men, Papal and Protestant, who had studied the Jesuit movements, intrigues and conspiracies, were intimately acquainted with their practices. Hence, when the book of "SECRET INSTRUCTIONS" was discovered, and published, every body at once saw the evidence of its authenticity. They had been long familiar with their conspiracies, and practices. Here was the exact platform, and model of all their actings. They who had felt and suffered under their atrocious morals, and conspiracies against the cause of God, and the rights of man, could not possibly entertain a doubt of the authenticity of these RULES. They exactly corresponded,

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as does the model on paper, formed by the architect's hand, correspond with the finished house! It was in vain to deny these "RULES and INSTRUCTIONS," when all the cunning craft and deed, and atrocities, prescribed by these Rules were blazoned in the memories of princes, nobles, ministers and people. Before they could succeed therefore, in denying the "SECRET INSTRUCTIONS," it behoved them to raze, from national monuments, and national records, and all the details of history, the deeds of atrocity perpetrated by the Jesuit order in the old and new world!

The Jesuits had been repeatedly charged with acting on SECRET RULES which no eye was allowed to see, nor ear to hear. The University of Paris, so far back as 1624, charged it on them "that they were governed by 'SECRET LAWS'" neither allowed by kings, nor sanctioned by parliaments. And in the *History of the Jesuits*, vol. i. p. 326, &c. we find in a letter from the Roman Catholic bishop of Angelopolis, the following:—"The superiors of the Jesuits do not govern them by the Rules of the Church, but by certain 'SECRET INSTRUCTIONS AND RULES,' which are known only to those superiors." See the edition of the Letter, published at Cologne in 1666.

In the gradations of the order there were some, as we have already noticed, who were not let into the knowledge of their hidden rules. But there were others who, though admitted into these hidden rules, were not initiated into the *most* secret regulations. During the civil prosecutions in France, brought against the Jesuits by the French merchants to re-

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cover from the Society the monies lost to them by the Jesuits' mercantile missionaries in Martinico, the fathers at the head of the Society were constrained to bring their books into court. This was a most unfortunate matter for them. Their "CONSTITUTIONS" were now made public. The nation became indignant at the whole sect. The parliament issued their decree; dissolved them, and banished them.

But this was not the worst. The contents of this little volume, of which we present a new edition to our readers, called "SECRETA MONITA,—THE SECRET INSTRUCTIONS OF THE JESUITS," was not discovered until about fifty years after this dissolution of the sect in France. These were said to be drawn up by Laignez, and Aquaviva, the two immediate successors of Loyola, the founder.

When these were first published, the Jesuits were at first overwhelmed with fear. But they immediately affected to be much offended that such rules should be ascribed to them. They publicly denied them. This of course was expected. Every criminal pleads "not guilty." But their authenticity is not for a moment doubted among all scholars, both Papal and Protestant.

There is a work in the British Museum entitled "*Formulæ Provisionum diversarum a G. Passarello, summo studio in unum collectæ*," &c. and printed at Venice in 1596. At the end of this book "THE SECRET INSTRUCTIONS" are found in Manuscript; entered there no doubt by some leading and fully initiated Jesuit for his own use. And at the close, there

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is an earnest "caution, and an injunction." The caution is that these "INSTRUCTIONS" be communicated with the utmost care only to a very few and those the *well tried*. And the injunction is characteristic. "Let them be denied to be the Rules of the Society of Jesus, if ever they shall be imputed to us."

The first copy of "THE SECRET INSTRUCTIONS" was discovered in the Jesuits' College at Paderborn, Westphalia; and a second copy in the city of Prague. In the preface to these is found the same injunction as that above:—"If these Rules fall into the hands of strangers, they must be positively denied to be the Rules of the Society."*

The discovery of the copy at Paderborn was in this wise, as appears from the preface to the English copy, published in 1658. When Christian, the Duke of Brunswick, took Paderborn, he seized upon the Jesuit College there, and gave their library, together with all their collections of manuscripts to the Capuchins. In examining these, they discovered "THE SECRET INSTRUCTIONS" among the archives of the Rector. And they being, as were also the other monkish orders, no friends to the Jesuits, brought them before the public.

Mr. McGavin, in the Glasgow Protestant,† has given us this information of another copy. "John Schipper, a bookseller of Amsterdam, bought a copy of 'THE SECRET INSTRUCTIONS' at Antwerp, among other books; and afterwards reprinted it. The Jes-

* See London Christian Observer, vol. 14, p. 169.

† Vol. ii. p. 227. Hartford edition.

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uits being informed that he had bought the book, demanded it back from him. But he had sent it to Holland. One of the Society, who lived in Amsterdam, hearing it said by a Catholic bookseller named Van Eyk, that Schipper was printing a book which concerned the Jesuits, replied that if it was only *The Rules of the Society* he would be under no concern. Being told it was THE SECRET INSTRUCTIONS OF THE SOCIETY, the good father shrugged up his shoulders, and knitting his brow, said that 'he saw no remedy but denying that this piece came from the Society.' The reverend fathers, however, thought it more advisable to purchase the whole edition; which they soon afterwards did,—*some few copies excepted*. From one of these was it afterwards re-printed, with the account prefixed: which is said to be taken from two Roman Catholic men of credit."

In 1669 the venerable and learned Dr. Compton, Bishop of London, published an English translation of THE SECRET INSTRUCTIONS. His arguments on their authenticity, and his character as a scholar and divine, are a sufficient guarantee that he would never have given his name and influence to sustain a work of dubious authority; or calculated to mislead the public.

We have only to add that the last American edition, published at Princeton; and this one which we publish, are taken from that translation which was published in London in 1723, and dedicated to Sir Robert Walpole, who was afterwards Lord Orford; and who had the high honor of being prime minister of George I. and of George II.

W. C. B.

THE JESUIT'S OATH.

*Question :—*CAN AN AMERICAN CITIZEN SUBSCRIBE
TO THIS OATH?

I, A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the saints and Sacred Host of Heaven, and to you my ghostly father, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar General and is the true and only Head of the universal church throughout the earth, and that by virtue of the Keys of binding and loosing given to His Holiness by Jesus Christ he hath power to depose Heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred Confirmation, *and that they may safely be destroyed.* Therefore, to the utmost of my power, I will defend this doctrine and His Holiness's rights and customs against all Usurpers of the Heretical or Protestant Authority whatsoever, especially against the now pretended Authority and Church in England and all Adherents, in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome.

I do Renounce and disown *any Allegiance* as due to any heretical King, Prince or State, named Protestant, or obedience to any of their *inferior Magistrates or Officers.*

I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of His Holiness's agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any one of this convent.

All which I, A. B., do swear by the Blessed Trinity, and Blessed Sacrament which I am about to receive, to perform, on my part to keep 'inviolably; and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath. In testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent.

PREFACE.

These Private Instructions must be carefully retained and kept by the superiors in their own hands, and by them be communicated only to a few of the professors; and when it shall be judged for the benefit of the Society to divulge some of them to such as are non-professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from the experience of him that dictates. And since many of the professors must necessarily from hence be acquainted with these private advices, the Society has, therefore, from their first establishment, taken care that no one who is in the secret can betake himself to any other order but that of the *Carthusians*; and this, from the strict retirement in which they live, and the inviolable silence they are compelled to; which the holy see has been pleased to confirm.

The greatest care imaginable must be also taken that these instructions do not fall into the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation; but if this, (which God forbid!) should happen, let it be positively denied that these are the principles of the

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Society, and such denial be confirmed by those of our members who we are sure know nothing of them ; by this means, and by confronting these with our Public Instructions, printed or written, our credibility will be established beyond opposition.

Let the superiors also carefully and warily inquire whether discovery has been made of these Instructions by any of our members to strangers ; and let none transcribe, or suffer them to be transcribed either for himself or others, without the consent of the general or provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

THE
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THE JESUITS.

CHAPTER I.

How the Society must behave themselves when they begin any new foundation.

I. It will be of great importance for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the Society in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occasions of doing good to their neighbors as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals; frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity may excite in the principal inhabitants an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this Society must be requested in a modest and religious manner, and that

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they must use their best endeavors to gain chiefly the favor of such ecclesiastics and secular persons of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having demonstrated the necessities of the Society, they shall readily receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those which are as yet unacquainted with our Society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behavior, that by such an uniformity in so great a diversity of men all may be edified. But if any obstinately persist in a contrary deportment, let them be immediately dismissed, as dangerous persons and hurtful to the Society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty may have the more colorable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the Society amount to.

VI. Let no places be pitched upon by any of our members for founding a college but opulent cities;

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the end of the Society being the imitation of our blessed Saviour, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept an inviolable secret.

IX. Let it be publicly demonstrated, and everywhere declared by our members in their private conversation, that the only end of their coming there was for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious societies are.

CHAPTER II.

In what manner the Society must deport, that they may work themselves into, and after, that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. Princes, and persons of distinction every where, must by all means be so managed that we may have

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their ear, and that will easily secure their hearts : by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favor of princes and noblemen, by winking at their vices, and putting a favorable construction on whatever they do amiss, experience convinces ; and this we may observe in their contracting of marriages with their near relations and kindred, of the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the Pope ; and no doubt he will readily grant it, if proper reason be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory, which are the only end and design of the society, are pretended to be the sole motives to them.

III. The same must be observed when the prince happens to engage in any enterprise which is not equally approved by all his nobility ; for in such cases he must be edged on and excited ; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals. But this must be done only in *generals*, always avoiding *particulars* ; lest, upon the ill success of the affair the miscarriage be thrown upon the Society. And should ever the action be called in question, care

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must be taken to have instructions always ready, plainly forbidding it; and these also must be backed with the authority of some senior members, who being wholly ignorant of the matter, must attest, upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

IV. It will also very much further us in gaining the favor of princes, if our members artfully worm themselves, by the interest of others, into honorable embassies to foreign courts in their behalf; but especially to the Pope and great monarchs; for by such opportunities they will be in a capacity both to recommend themselves and their society. To this end therefore let none but thorough zealots for our interest, and persons well versed in the schemes and institutions of the Society, be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favor with the minions and domestics of princes and noblemen; whom by small presents, and many offices of piety, we may so far byass, (bias,) as by means of them to get a faithful intelligence of the bent of their master's humors and inclinations; thus will the Society be better qualified to chime in with their tempers.

VI. How much the Society has benefited from their engagements in marriage treaties, the house of *Austria* and *Bourbon*; *Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

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VII. Princesses and ladies of quality are easily to be gained by the influence of the woman of their bed-chamber; for which reason we must by all means pay particular address to these, for thereby there will be no secrets in the family but what we shall have fully disclosed to us.

VIII. In directing the consciences of great men, it must be observed that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favored so far as to be made partakers of all the merits of the Society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

VI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear

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our orations and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or which is more proper, some other, to induce him by promises, favors and preferments, which must be procured for him under his king or prince, to entertain a friendship for and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the Society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

XV. Finally,—Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations and most intimate friends, when we say it is for our interest and advantage.

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CHAPTER III.

How the Society must behave themselves towards those who are at the helm of affairs, and others who although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I. All that has been before mentioned, may, in a great measure, be applied to these; and we must also be industrious to procure their favor against every one that opposes us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us; we must also make a handle of their advice with respect to the contempt of riches; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names in amassing temporal goods for the benefit of the Society.

III. They must be also employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our Society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places it will be sufficient if we can

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prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the clergy are more predominant, as in *Germany, Poland, &c.*, they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places, may be drawn into our clutches; and this is no hard matter to be obtained in those places where catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevailed upon, their zeal must then be rewarded with public commendations, and the memory of the action transmitted in writing to the latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either

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colleges, or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendent of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them that they will dare to deny us.

VIII. Wherever the governors of academies hamper our design, or the catholics or heretics oppose us in our foundations, we must endeavor by the prelates to secure the principal pulpits; for by this means the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church, above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time, letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that oppose ours, lest their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honor and esteem, and as handsomely entertained as religious decency can possibly admit of.

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CHAPTER IV.

The chief things to be recommended to preachers and confessors of noblemen.

I. Let the members of our Society direct princes and great men in such a manner that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them, that honors and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm, that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with who are to be admitted into public employs: not forgetting slyly to recommend to them such as are sincere friends to our order: but this must be done in such a manner as not imme-

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diately to come from us (unless the princes enjoin it,) for it may be effected with a far better grace by such as are their favorites and familiars.

III. Wherefore let the confessors and preachers belonging to our order be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; and whose names let them carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to sooth princes, and never give them the least offence in their sermons or private conversations; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnished content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace, lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person of post, let them take timely care to get some friend of our Society preferred in his room; but this must be

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cloaked with such cunning and management as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the Society.

CHAPTER V.

What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.

I. We must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are in any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that it is ours which shines with the greatest lustre in the Church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow:

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and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those who attempt setting up schools for the education of youth, in places where any of our members do the same already with honor and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumult and sedition, for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but ours is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the meantime, let our members be mindful to give to the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in

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their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.

CHAPTER VI.

Of proper methods for inducing rich widows to be liberal to our Society.

I. For the managing of this affair, let such members only be chosen as are advanced in age, of a lively complexion and agreeable conversation; let these frequently visit such widows, and the minute they begin to show any affection towards our order, then is the time to lay before them the good works and merits of the society. If they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors by whom they may be well admonished, especially to a constant perseverance in their state of widowhood, and this, by enumerating and praising the advantages and felicity of a single life: and let them pawn their faiths, and themselves too, as a security that a firm continuance in such a pious resolution will infallibly purchase an eternal merit, and prove a most effectual means of escaping the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel or oratory in their own houses as a proper place for their daily medita-

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sons and devotions. By this means they will be more easily disengaged from the conversation and address of importunate suitors; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection, and devotion.

IV. Care must be taken to remove such servants particularly as do not keep a good understanding with the Society; but let this be done by little and little; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matter so that the widow may have such faith in him as not to do the least thing without his advice, and his only, which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate,

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and apply for instructions to her confessor, to the performance of which she must be invited by promises of some prayers adapted to her particular occasions ; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining of a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourse must be made to her concerning the advantages of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it, but above all, such as more particularly affect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to ; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her ; but such a one as *Paula's* or *Eustachia's*, &c. and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or

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three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbidden her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gained our point, the widow must be, by little and little, excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do without the consent of her ghostly father, since it is of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

CHAPTER VII.

How such widows are to be secured, and in what manner their effects are to be disposed of.

I. They are perpetually to be pressed to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of

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their own accord, lay somewhat apart out of their abundance for the honor of Christ, the blessed Virgin or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores and unnecessary riches.

II. But if, besides their general acts of beneficence, they show a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society, and favored with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses, according to their particular humors and inclinations.

V. They must not be treated with too much severity, in confession, lest we make them morose and ill-tempered, unless their favor be so far engaged by others, that there is danger of not retaining it; and in this case, great discretion is to be used in forming a judgment of the natural inconsistency of women.

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VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable; that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our Society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young and descended from rich and noble parents, be placed with those widows, that they may, by degrees become subject to our directions, and accustomed to our method of living; as a governess to these, let some woman be chosen and appointed by the family confessor; let these submit to all the censures, and other customs of the Society; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately

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all fasting, canvas, discipline, and other corporal penance must be forbidden; nor let them be permitted to stir abroad, even to church, but be attended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That a widow may dispose of what she has in favor of the Society, set as a pattern to her, the perfect state of holy men, who having renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the Society, relating to this kind of renunciation, and forsaking of all things, be explained to them; and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized, that our Society will not fail to use their interest at the court of *Rome* for the obtaining such a favor.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by Divine providence.

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XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, cry up the Society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified, from its community, and therefore is purified from that scum and dregs with which these monks are infected, who, generally speaking, are a set of men, unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavor to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at *Rome*; nor let them forget the ornaments of churches, wax-tapers, wine, &c., things necessary in the celebration of the sacrifice of mass.

XV. If any widow does in her life-time make over her whole estate to the Society; whenever opportunity

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offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behaviour and inducing arguments, to such a liberality as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: but should any persons out of ill-will pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge that the Society of Jesus ought to distinguish themselves by their poverty, in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that it is that little stone which was foretold by the prophet should be hewn out of the rock, and afterwards rise in a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world; we shall now proceed to lay down methods proper for preventing this inconvenience.

CHAPTER VIII.

How widows are to be treated, that they may embrace religion, or a devoted life.

I. As it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them be especially denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortunes of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner

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that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let everything be shown with the best face, to invite them to enter themselves of the order; as the gardens, vineyard; country-seats, and villas, where those of our Society pass an agreeable life; let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God; and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniences of our institution above others; and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises to determine them in the choice of such a state of life.

IV. We must also take care to provide for these

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youth's tutors that are firmly attached to our interest; who must keep a strict eye over them, and continually exhort them to such a course of life; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labor under; and if, after all, they cannot be brought of their own accord to desire admission into the Society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

CHAPTER IX.

Of increasing the revenues of our Colleges.

I. Never admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the Society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the increase of the Society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its ancient splendor by

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the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the Society consists partly of professors so very poor, that, excepting the daily alms of the faithful they are entirely destitute of the common necessities of life; and partly by others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should, in return, contribute to us of their earthly and temporal: and let no opportunity ever be slipt of receiving from them whatever is offered: and if anything be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessor, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room; and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability would be there of much greater service to the Society: for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their

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valuable effects through the negligence of some members who did not take care to accept of them in due time; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the Society; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects, they have; then learn their reversions, state, intention, and resolution, which they must endeavor to mould in favor of the Society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once,) let the same confessor, under pretence of better clearing their conscience, or doing some soul-saving penance, strictly enjoin them to make weekly confessions: and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and

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constant attendance on the service of the church. If a male, to frequent the company of the members of our Society, and to endeavor to enter into a familiarity with them.

IV. What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless; whose entire estates the Society may often acquire, provided these rules be prudently put in practice; but, chiefly they must be observed with respect to rich female devotees, who often converse with our members; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavor to procure through information of the houses, gardens, farms, vineyards, villages, and other effects belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered; but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors, and try all winning artifices to secure him.

VI. But the whole success of our affairs turns chiefly on this point; viz. That all our members, by studying a compliance with every one's humor, work themselves into the good graces of their penitents, and others they converse with; to which end,

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where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number: and that they may perform this with more prudence and success, let the rectors not omit giving them full instruction (as occasion requires) what a plentiful harvest is like to crown their endeavors.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the Society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college in such a manner, that it may, after a limited time, revert unto us; and for the better success in this affair, let the necessities of the Society, and the load of debts they labor under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that a small fortune being left to them, the Society, may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the Society, and freeing him from all fear of his parents; let him be persuaded it

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is a call from above; and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be affected, let him enter his novicate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and afterwards let the sons be drawn into the Society when they are got into possession of their sisters' effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows, and married people, to apply themselves industriously for the service of the Society, according to the instructions before laid down; but if they will not act conformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it

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As due defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means we shall not be mentioned in the deceased's will; and yet gain handsomely without incurring the ill-will of the heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the meantime it may happen that our friends, to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may by will, or donation in their life-times, forgive us the interest, and may be the principal.

XIII. The Society may also advantageously traffic under the borrowed name of some rich merchants, our friends; but never without a prospect of certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by the bountiful favor of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the Society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our Society above all other

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religious orders, may occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be advisable to move him by apprehensions of hell, &c., at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be better bestowed than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbor. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding-garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humor of their husbands, be instructed secretly to withdraw a sum of money, that by making

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an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

CHAPTER X.

Of the private rigor of discipline in the Society.

I. Whoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it; whoever, at the time of disposal of their effects, hath shown a greater affection to their near relations, than to the Society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined professors:) whoever hath converted the alms of penitents, or of other of our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the Society, of what age or condition soever they be; yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher

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studies and honorable employments, and harassed with chapters and public censures, let them be debarred of recreations, and conversation with strangers, and be denied, in dress and everything else, whatever is not absolutely necessary; till by such rigorous methods of chastisement, they become impatient, and murmuring against us; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the Society.

II. Let such also be dismissed who make a scruple of acquiring riches for the Society, and set forth as persons too much in love with their own opinions: and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their parents, be by little and little, disposed for dismissal, according to the method already mentioned, since they are not likely to prove of any service to the Society.

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CHAPTER XI.

How our members are unanimously to behave towards those who are expelled the Society.

I. Since those that are dismissed, do frequently very much prejudice the Society by divulging such secrets as they have been privy to; their attempts must therefore be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear that they never will, directly, or indirectly, either write or speak anything to the disadvantage of the order; and let the superiors keep upon record the evil inclinations, failings and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public

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place, that the Society expels none without weighty causes ; spewing out, as the sea, all its dead carcasses, &c., and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every where declare that the Society dismisses none but upon very good reasons, nor ever lops off members that are sound ; this must be confirmed by the zeal and concern we show for the souls of all strangers in general : how much greater must it therefore be for those who are members of our order ?

V. In the next place, let the Society, by all manner of obligations, endeavor to prevail upon the noblemen and prelates with whom the dismissed may have any credit or authority, to deny them their countenance ; and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever ; and should they still retain an affection for

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them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the Society; unless they submit themselves, and all they have in the world, to our disposal, in such a manner that it may plainly appear to every one they are willing to have their whole dependence on us.

VII. Let them (as far as is possible) be timely removed from the exercise of honorable functions in the church, such as preaching, confessing, and publishing of books, &c., lest by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live, and the minute the least trip be discovered, or anything deserving censure, let it be industriously spread abroad in the world by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves; and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtile insin-

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uation and doubtful expressions; till the esteem and credit they had formerly acquired be lessened in the opinion of the world; for it is altogether for the interest of the Society, that the dismissed, especially such as of their own accord desert it, should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion; but, among our members, let these things, by all means, be represented in the blackest colors, that the rest may be the better secured.

CHAPTER XII.

Who shall be kept, and favored in the Society.

I. Let diligent laborers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepid with age, must be next considered, according as they have em

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ployed their several talents for the temporal advantage of the Society; that a grateful regard may be shown to their past labors, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed, least we bring an ill reputation upon the Society.

IV. Besides these, let all be caressed who are distinguished either for their parts, nobility or riches, especially if they have friends or relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favor of the professors, till they have surrendered to us their effects let nothing be denied them; but when once we have got them to do this, oblige them to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also show a particular respect to such as have allured any clever youths into the Society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

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CHAPTER XIII.

How to pick out young men to be admitted into the Society, and in what manner to retain them.

I. Let us endeavor, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favor, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the Society of his Son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgence of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

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VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favor be deferred, provided at the same time they seem stedfast in their resolution ; but if their minds appear to be wavering, let all proper methods be used for the immediate firing of them.

IX. Let them be strictly cautioned not to make the least discovery of their call to any intimate friends, not even so much as to their parents, before they are become one of us : that if afterwards any temptation to fall off, arises, both they and the Society will be wholly at their liberties ; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, while they are under the wing of their parents, who endeavor to train them up to suc-

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ceed in their employments; let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the Society.

XI. When they are more advanced in age, let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to condemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons' desires of becoming members of our Society, it will be highly expedient to extol the excellence of its institutions, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honor and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of

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their souls, lived in this Society of *Jesus*, and are dead, and yet live. Let us show that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the Society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.

CHAPTER XIV.

Of reserved cases, and causes of dismissal from the Society.

I. Besides the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the Society, its honor or interest, whether through zeal or otherwise; all which also are just causes of expulsion.

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II. But if any one at the sacrament confess sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the Society, but if there be hopes of smothering the crime, let it then be punished with an adequate penance: but if not, let him, as soon as possible, be expelled; let the confessor however, be always very cautious not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the Society; let her not be absolved before she has discovered his name, out of confession; and even when this is done, let her by no means receive absolution, till she has further obliged herself, by an oath, never to reveal it to any one living, without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it be retained, and the other expelled: but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the Society is a body, both noble and excellent in the church, it has authority to lop off such members, who, though at their entrance they might

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seem fit for our purpose, should afterwards prove unqualified for the execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing everything contrary to their inclinations ; by subjecting them to severe superiors ; and by forcing them from the more honorable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained as either openly oppose their superiors, or, in public or private, make complaints against them to their fellow-members, but especially to strangers ; or such as condemn, to their associates, or strangers, the conduct of the Society in the amassing or management of temporal goods, or any other of our methods of proceeding ; as for instance, our suppressing, and keeping under all either disaffected to, or expelled from our order, &c., or that admit in conversation, or defend the *Venetians*, *French*, or others, who by hindering us from getting a footing among them, have done the Society intolerable damages.

VII. Before the time of their dismissal, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another ; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, though inadvertently committed, be sure you subject them to a heavy punishment ; in public, constantly abash them, till they are able no longer to bear it,

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and then turn them out, as persons whose examples may be pernicious to others; and for this purpose, choose such place and opportunity, as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, beside the usual vows of the Society, be obliged to make another; namely, That he will always entertain a favorable opinion, and on all occasions speak honorably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the Society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* and *Mahometans*,) who will not oblige himself to perform such a vow, should never, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

CHAPTER XV.

Of our conduct towards nuns and female devotees.

I. Let the confessors and preachers be very cautious of offending nuns, or of leading them into any even the least temptation contrary to their calling;

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but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns: for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their parents and friends; so that by currying favor with the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbidden to frequent nunneries, lest they should be most taken with that kind of life, and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity and obedience, by the care of their confessor, by his showing them that such method of living is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbor, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be delivered to them under the strictest obligations

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to secrecy, lest other orders should happen to hear of them.

CHAPTER XVI.

In what manner we must outwardly feign a contempt of riches.

I. Lest the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms as are offered for performance of pious offices; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, lest we bring upon ourselves the imputation of covetousness for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world should surmise that we hunt after riches by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possessed, (though then they are on equal footing with others,) be treated with much more rigor; lest people should imagine their greater indulgence proceeds from our hopes of secular advan-

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tages. The same method should be also observed with such as are in the Society, but this must be after they have entirely given up all into our hands, and if ever after there be a necessity for it, let them be dismissed; but this must be done with such discretion, that they may be induced to leave to the order, part at least, of what they formerly gave us, or bequeath it by will, at the time of their death.

CHAPTER XVII.

Of the methods of advancing the Society.

I. Let our members chiefly endeavor at this, always to act with humanity, even in things of trifling moment; or at least to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the Society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavor so to shine in their learning and good example, that other religious? especially those of the clergy, &c., may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought; for the Society can assist with advice or

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emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavor to be the mediators, lest others prevent us.

VI. The nobility and populace must, by, all methods, be persuaded into a belief that the Society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Jachim*, that by this means the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favor of the nobility and superior clergy, once got, our next aim must be to draw all cures and

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canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times: and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our Society (as promoters of the universal good of the world,) may on all hands be solicited to contribute its assistance, and always employed in being mediators of public dissensions: by this means the chief benefices and preferments in the church will, of

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course, be given to us by way of compensation for our services.

IX. Finally, the Society must endeavor to effect this at least, that having got the favor and authority of princes, those who do not love them at least fear them.

END OF SECRET INSTRUCTIONS.

EXTRACTS

FROM

THE DOCTRINES OF THE JESUITS.

It is hardly possible to have a full idea of the height of cynicism Jesuitical doctrine had attained, without having read the sixty-five propositions condemned on the 16th of March, 1679, by Pope Innocent XI., all of them supported by early Jesuit casuists. The reader has been able to judge, in a great number of particular cases, of the mighty efforts of imagination the modern Jesuits have made to preserve the benefit of these easy and convenient doctrines, while avoiding open contradiction of the Papal interdiction.

The following are the propositions referred to, several of them being merely of a theological nature, seemingly not of much interest in our day; besides these are others, which belong to general morals, and which do not need any explanation. In these propositions the Jesuit endeavors to prove that murder, theft, lying, etc., are not sin under the conditions herein brought forth. Read and be convinced.

1. It is not incorrect for the collation of sacraments to follow a probable opinion on the value of the administered sacrament, putting aside a more

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positive opinion, in case it is not forbidden by a law or regulation, or there is not a grave prejudice to be feared. This is why only the collation of baptism, of the sacerdotal, or of the episcopal order must not be made, according to a probable opinion.

2. I presume, with probability, that a judge may give sentence after a least probable opinion.

3. In general, as long as we take for guidance a probability, either intrinsic or extrinsic, however slight it may be, providing we do not go beyond the limits of that probability, we act always with prudence.

4. The infidel will be forgiven for his lack of faith, if his incredulity is caused through his following a less probable opinion.

5. He who performs but one act of love toward God in his whole life, is he in a state of mortal sin? We dare not condemn him.

6. It is probable that the precept of love towards God does not oblige strictly by itself to do so every five years.

7. There is obligation only when we are compelled to justify ourselves, there being no other possible means of justification.

8. Eating and drinking to satiety, for the alone pleasure of eating and drinking, is not a sin, so long as health does not suffer from it; because natural appetite may legitimately take enjoyment from those acts proper to its nature.

9. The matrimonial act, practised in view of pleasure alone, is entirely free from sin, even venial.

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10. We are under no obligation to love our neighbor by any inward and earnest acts.

11. We may fulfil the precept of love to our neighbor by mere outward acts.

12. There is scarcely any obligation to give alms, as we are held to give away only the superfluous part of our fortune. The reason is, that rich persons, and even kings, have seldom any superfluous fortune to dispose of.

13. Keeping the required moderation, you can, without mortal sin, feel grieved about the life of a person, rejoice at his natural death, wish it, hope for it, with an *inefficacious* desire, not through hate for that person, but in view of a material advantage resulting to yourself.

14. It is allowed to wish, with an *absolute* desire, for the death of your father, not as an evil for him, but as an advantage to the wisher: for instance, if a large inheritance is to result from that death.

15. It is permitted to a son, who has killed his father while in a state of drunkenness, to rejoice at his death, when a considerable inheritance results from his murder.

16. Faith is not to be regarded as lying under the regulation of a special and particular precept.

17. One act of faith is sufficient in a life-time.

18. I approve that when answering the questions of a public officer, a man confess openly his faith, as it is a praise-offering to God and faith; but silence does not seem to me condemnable as being in itself a cause of sin,

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19. The will cannot make the assent given to faith have in itself more strength than the value of the reasons by which such assent is determined.

20. It follows from this, that one may prudently throw aside an assent which has been considered supernatural.

21. The supernatural assent, needed for the salvation which is granted to faith, is consistent with a merely probable knowledge of revelation, and also with the idea of those fearing that God may not have spoken.

22. The belief in a sole God is the only point which seems to require a certain limit; but it is different when there exists an earnest belief in a future judgment.

23. Faith, in a large sense, based on the testimony of creatures, or some such motive, is sufficient for justification.

24. To invoke God as a witness for a slight lie is not such a great irreverence as that a man should be condemned for it.

25. It is allowed to take an oath when there is a certain reason for it, without having the inward intention to swear, whether the matter be light or grave.

26. If alone, or in presence of witnesses, to answer a question of one's own accord, for a joke or for any other reason, one swears he has not done what has been really done, inwardly thinking of something else which has not been done, or of different means than those actually used, one does not lie, and is not a perjurer.

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27. A person has always a just reason to make use of such equivocations when it is necessary or useful for personal safety, the preservation of honor or fortune, or for any other act of such a nature that dissimulation of the truth may then be considered as advantageous and worthy of our zeal.

28. Any one on whom has been conferred a magistracy or office by means of a reference or a present, may, with mental restriction, take the oath required by the king for such functions, without taking into consideration the intention of the person to whom the oath is made, because he is not compelled to confess a hidden crime.

29. A pressing and grave fear is a just motive for seeming to administer a sacrament.

30. An honorable man is allowed to kill the offender trying to ruin his character, if the injury cannot be repaired in any other way; the same may be said if receiving a slap in the face, or a blow with a stick, when the assaulter runs away after having committed the offence.

31. Rightly I can kill a thief, for the preservation of a single dollar.

32. Manslaughter is not only allowed to preserve what we actually possess, but also anything to which we have positive right and which we hope to possess.

33. The same means may be used, either by the heir or testator, when unjustly prevented from getting an inheritance or receiving a legacy; the same may be said of any one when unjustly prevented

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from getting possession of a seat or an advantageous situation.

34. Abortion is allowed before the animation of the fœtus, to save the life or reputation of a young girl who is pregnant.

35. It is probable that every fœtus (as long as it remains in the uterus), lacks a reasonable soul, and that the soul takes possession at the time of birth; consequently, it may be said that no homicide is committed by the act of abortion.

36. Theft is allowed in a case of extreme necessity or great need only.

37. Servants may steal secretly from their masters what they deem a compensation for extra work not sufficiently rewarded by their wages.

38. One is not obliged, under penalty of mortal sin, to restore what has been stolen in successive small thefts, whatever may be the amount of the total sum thus stolen.

39. Any one who advises or induces another to cause a grave prejudice to a third party, is not under obligation to compensate the latter for the damage.

40. A usurious contract is lawful, even when made without an intermediary, and with a contract concluded in advance authorizing another sale, with the intention of getting an extra profit.

41. As ready cash is better than money in prospect, and as every one prefers the former to the latter, the creditor may exact from his debtor more than the capital, and on the strength of this argument be excused of usury.

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42. It is not usury when more than the capital is exacted, not as a mark of kindness and gratitude, but only in the name of justice.

43. How could it be otherwise that, when making false statements to destroy a great authority who does you harm, you should be free even from venial sin?

44. It is probable that mortal sin is not committed when one falsely accuses a person to protect his rights and honor. And if this is not probable, there should be, so to speak, no probable opinion in theology.

45. To give temporal goods for spiritual, when the former is not meant to be a price paid for the latter, is not simony, but only a reason to confer or produce the spiritual; or even when the temporal would be but a gratuitous compensation for the spiritual, and *vice versa*.

46. The same may be said when the temporal is looked upon as the principal motive to decide upon the donation of the spiritual, or even as the aim of the spiritual, so far as leading one to estimate the former as worth more than the spiritual.

47. When the Council of Trent says that one has fallen into a state of mortal sin by communicating of the sins of others, if one confers ecclesiastical dignities on other persons than those judged more worthy and useful to the Church, either: 1, the Council seems to imply by these words *more worthy*, simply the merit of those worthy to be chosen, by taking the comparative for the positive; or 2, an

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improper expression is used, *more worthy*, so as to exclude the unworthy ones, but not those who are worthy; or, also, in the third place, the Council means ■ competition.

48. It seems evident that fornication in itself is not stained by evil, and that it is bad only because it is forbidden; the contrary seems quite unreasonable.

49. Masturbation is not prohibited by natural right. It follows that, if God had not forbidden it, it would often be good, and sometimes obligatory, under penalty of mortal sin.

50. Connection with a married woman, when the husband consents, is not adultery; and this is the reason why, in confession, it is sufficient to accuse one's self of having committed fornication.

51. The servant who, by bending his shoulders, knowingly helps his master to reach a window in order to violate a young girl, and frequently assists him by bringing him a ladder, opening a door, and furnishing him co-operation in a similar manner, does not commit a mortal sin if he so acts through fear of a grave damage; as, for instance, to suffer ill treatment from his master, to be considered as a fool, and discharged.

52. The precept of the celebration of feast days does not oblige under penalty of mortal sin, aside from scandal, if there is no scorn displayed in regard to it.

53. The precept of the Church ordering the hearing of the mass is complied with when two parts of

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it are heard, and even four said by several priests at the same hour.

54. One who is not able to remember matins and lauds, but is able to say the rest of the prayers, is under no obligation, because the more covers the less.

55. The precept of the annual communion is complied with by eating the Lord in a sacrilegious manner.

56. Frequent confessions and communions are a mark of predestination, even in those who live ir-religiously.

57. It is probable that natural attrition is sufficient, providing it is earnest.

58. We are not compelled to confess to a questioning confessor that we are in the habit of committing a particular sin.

59. It is allowed to grant sacramental absolution to persons who have made but half their confession, by reason of a large number of penitents, — as may happen, for instance, on a festival, or indulgence day.

60. One must neither refuse nor defer absolution to a penitent in a state of habitual sin against the laws of God, nature, or the Church, even when there is no hope of amendment, providing he openly declares he repents, and shows his intention to lead a better life.

61. One may sometimes absolve a person who is in a near opportunity of falling into sin, being able but not willing to resist temptation, or who even di-

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rectly seeks it with premeditation, or co-operates with it.

62. One must not avoid a near occasion of sin, when there is a useful or honest reason not to avoid it.

63. It is allowed to seek directly a near opportunity to sin for our spiritual or temporal good, or for the good of our neighbor.

64. A man may receive absolution, although he be ignorant of the mysteries of the Faith, even if it be through blamable neglect that he is without knowledge of the mysteries of the Holy Trinity and of the Incarnation of our Lord Jesus Christ.

65. It is sufficient to have at least once believed those mysteries.

All these propositions were condemned and forbidden by Pope Innocent XI. on the 16th of March, 1679, as being at least scandalous, and harmful in practice. Yet it is a known fact that in the confessional box at Rome the Jesuit priest very often avails himself of these unlawful and unholy propositions.

Read Mr. Leyden's new book on the Secret Confession to a Priest Exposed.

THE CHURCH OF ROME AND AMERICAN PUBLIC SCHOOLS.

"The Public Schools Must Go!"

THE FIAT HAS GONE FORTH FROM THE VATICAN.

POPE PIUS IX.

Than whom neither Council nor Bishop has spoken as plainly on public education,—in the 45th proposition of the Syllabus issued by him in 1864, declares "That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools." And in proposition 47th that "public schools open to all children for the education of the young, should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age." While in proposition 48th he says "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church."

Such a system he declares in his Apostolic Brief to the Archbishops of Freiburg 1864, "Must necessarily be guided by the spirit of error and lies."

"Peter having thus spoken—to use the words of the Irish Bishops—through Pius, the question is settled; as in him (the pope) all speak, all affirm, all deny; for he is the infallible doctor and pastor of all Christians." But, in the words of Father Jenkins, "We feel inclined to pile up the evidence on this subject to the very skies."

THE PUBLIC SCHOOLS MUST GO.

So we quote the testimony of Cardinals, and Councils, Archbishops and Bishops, Priests and Press. Listen to

CARDINAL ANTONELLI

who was verily "the power behind the throne." To Mr. Dexter A. Hawkins, who, some years ago, investigated under a commission the conditions of the public schools in the papal states, the Cardinal said, he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the state of MASSACHUSETTS supported; that the essential part of the education of the people was the *Catechism*; and, while the arithmetic and geography, reading and writing and other similar studies might be useful they were not essential."

The public schools must go! So say

THE COUNCILS OF ROME.

The Third Council of Cincinnati, in 1861 said, "The public school system, if carried out, is well calculated to bring up a generation of practical infidels."

The Sacred Congregation of Propaganda in its instructions to the American Bishops, 1875, assigns as a reason why the Roman Catholic Church is hostile to the public schools, that "teachers indiscriminately of every sect, are employed—who are left free to sow errors and the seeds of vice in tender minds."

The Second Plenary Council of Baltimore, 1866, ascribed to the public schools "that corruption of morals which we have to deplore in those of 'tender years.'"

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of these godless institutions."

THE PUBLIC SCHOOLS MUST GO.

The Third Plenary Council of Baltimore, 1885, said our system of "state education will, from the very nature of it, degenerate into infidel and godless education."

ARCHBISHOPS

declare the public schools must go!

Archbishop Segher in his lecture on the "Secular School System" says, "it is grossly and monstrously immoral;" it is "a blot, a blemish, and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy."

Archbishop Williams, of Boston, when a committee waited upon him to complain of Rev. Mr. Scully of Cambridgeport, refusing to give absolution to parents who sent their children to the public schools. The Archbishop "sustained the priest and gave the rebels to understand that their Bishop considered himself *insulted* by the bare suspicion that they would find any support from him as favorable to public schools."

Archbishop Perche in his Lenten pastoral of 1872 says, "our public school system is emphatically a social plague. It is not imperfect only, it is also vicious; not only defective, but radically mischievous." He further stigmatizes it "as intolerant, as radically iniquitous."

"Your very blood," he says, "would curdle in your veins at the bare recital by journalists far from hostile to the public schools, of the scandals of which they are the scene."

Archbishop Elder in 1874 said, "On this subject we have no new instruction to give. The declarations of Holy Mother Church have been of late years made so numerous and so clear that there is nothing for a Catholic to do, but to obey them, or else renounce his religion."

THE PUBLIC SCHOOLS MUST GO.

The public schools must go! So say

THE BISHOPS.

Bishop Gilmour of Cleveland, in his Lenten pastoral of 1873, authorizes confessors to refuse the sacraments to parents who send their children to public schools.

Bishop St. Palais of Indiana in a pastoral of 1872 "objects to the public schools on account of the infidel source from which they originated."

Bishop Baltes of Alton, in his Lenten pastoral of 1870 calls our public schools "Seminaries of infidelity, and as such most fruitful sources of immorality."

Bishop McCloskey affirms that in the public schools "the Catholic youth are exposed to corruption of morals."

Bishop Toeble of Covington, in his Lenten pastoral of 1872 declares, "The public schools to be infidel and godless and must therefore be avoided."

Bishop McQuaid of Rochester, in his lectures on "Christian Free Schools," says, "I feel to-night in my heart, the blot and disgrace that is upon the country, by the wrong and unjust system of public schools, that is now upheld in the land simply and solely by the power of the majority."

The public schools must go! So echo

THE PRIESTS.

Father Walker on the evening of Sabbath, March 14, 1875, said in St. Lawrence Roman Catholic Church, 84th St., New York: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. . . . I would as soon administer the sacraments to a dog as to such Catholics."

THE PUBLIC SCHOOLS MUST GO.

Priest Phelan at a convention held at St. Louis, October 17, 1873, said, "The children of the (public) schools turn out to be learned horse thieves, scholastic counterfeiters, and well versed in all the schemes of deviltry. He frankly confessed the Catholics stood before the country as the enemies of the public schools. They would as soon send their children into a pest-house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning, would come back with something in its heart as black as hell."

The Roman Catholic priest Capel, according to a newspaper report of a conversation, which was widely circulated and never contradicted, said, "The time is not far away when the Roman Catholics, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents; rather than pay. . . . The order can come any day from Rome. . . It will come as quickly as the click of the trigger, and it will be obeyed, of course, as coming from God Almighty himself."

The public schools must go! So voices

THE ROMAN CATHOLIC PRESS.

The Catholic Telegraph of Cincinnati says: "The secular school is a social cancer presaging the death of national morality. . . . The sooner it is destroyed the better; it will be a glorious day for Catholics in this country, when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The Freeman's Journal of Dec. 11, 1869, exclaims, "Let the public school system go to where it came from—the devil."

The Catholic World, January 1870, says, "We are opposed to the common schools as they are, because our church

THE PUBLIC SCHOOLS MUST GO.

condemns them." This same magazine for April, 1871, says: "We do not indeed prize so highly as some of our countrymen appear to do the simple ability to read, write and cipher. . . . The best ordered and administered state is that in which the few are well-educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . We believe the peasantry in old Catholic countries two centuries ago were better educated although for the most part unable to read or write, than are the great body of the American people to-day." Thus Father Hecker echoes the sentiments of Cardinal Antonelli, and would have the public school give place to the reign of the "dark ages."

The Catholic World of July, 1870, says "education must be controlled by Catholic authorities, and under education, the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

The New York Tablet of Nov. 20, 1869, speaking of the vote of the School Board of Cincinnati to exclude the Bible and all religious instruction from the public schools of the city said, "If this has been done with a view of reconciling Roman Catholics to the Common School System, its purpose will not be realized. It does not meet, nor in any degree lessen our objection to the Public School System." Why? In its issue of Dec. 25, 1869, it says, "We hold education to be a function of the church, not of the state, and in our case we do not, and will not accept the state as educator."

THE PUBLIC SCHOOLS MUST GO.

Why this assault upon the life of the public school? Why should it be overthrown? What evil hath it done? Has it injured any one? Has it inflicted a single social, civil or religious disability on any person? Has it trampled on any conscience? Oppressed any one, persecuted any one? Destroy the public school system, and what becomes of American freedom? The public school is a Republican institution. It creates an atmosphere of freedom. It radiates the light and warmth of liberty. It is the training school of American citizenship. Shall then the public school go, at the bidding of its most implacable foe? Verily not!

AMERICA.

My country! 'tis of thee,
Sweet land of liberty—
Of thee I sing:
Land where my fathers died;
Land of the pilgrims' pride;
From every mountain side
Let freedom ring.

My native country! thee—
Land of the noble free—
'Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above.

Our fathers' God! to thee—
Author of liberty,
To thee we sing;
Long may our land be bright,
With freedom's holy light
Protect us by thy might,
Great God, our King!

COMMENDATORY.

CLARENDON STREET BAPTIST CHURCH,
CHARLES E. ALLEN, Clerk,
42 Court Street.

BOSTON, MASS., April 14, 1890.

This is to certify that Mr. Thomas E. Leyden is a member of the Clarendon Street Baptist Church, in good standing, and at a meeting of said Church, held April 1, 1890, he was duly licensed to preach the Gospel.

CHARLES E. ALLEN, *Clerk.*

From Rev. A. J. GORDON, D.D.,
Of Boston, Mass.

BOSTON, Dec. 29th, 1890.

It gives me great pleasure to say that Mr. Thomas E. Leyden is an esteemed member of the Clarendon Street Church in this city, of which I am pastor. Mr. Leyden is a converted Roman Catholic, and has been greatly used of God in labors among that people. He has proved his work by several years successful labors among his former co-religionists in his own and other churches. I commend him with loving regard and earnest prayers to any pastors or Christian workers among whom his lot may be cast.

A. J. GORDON.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND,
7 Tremont Row.

ALPINE W. MCLEAN, *President.*

J. E. GRAY, *Secretary.*

BOSTON, January 2, 1890.

Mr. Thomas E. Leyden has been before the Examining Committee of the Evangelistic Association of New England, and by them recommended to the Association as fully qualified for the work of an Evangelist. Mr. Leyden has for several years labored successfully as an earnest preacher of the Gospel throughout New England, at times addressing audiences that filled our largest halls and churches.

He is a devoted and consecrated Christian man, a fearless and eloquent speaker, and worthy of loyal support from all those who love the Gospel of Christ.

J. E. GRAY, *Secretary.*

WARNINGS.

GEORGE WASHINGTON.

"Against the insidious wiles of foreign influence I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of a Republican government."

GENERAL LAFAYETTE.

"If ever the liberty of the American Republic is destroyed it will be the work of Roman Catholic priests."

GENERAL GRANT.

"Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that *not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school.* Resolve that either the state or nation, or both combined, shall support institutions of learning sufficient to afford to every child growing in the land the opportunity of a good common-school education."

MONSEIGNOR LEON BOULAND, an Ex-Priest.

In "The Forum."

"Is one to be laughed at as an alarmist for sounding out a note of warning, when bishops and cardinals, representing a vast army of ten millions of communicants, speak out against the Constitution of the Republic in such threatening words? I repeat, the war has actually begun, and the struggle will be fierce and long. In the end one of two things must come to pass; viz., either the public school system will have been destroyed, or the autocratic system of Ultramontaniam will have been driven out of this nation forever. For if the public schools are maintained, Ultramontaniam must be destroyed; these two deadly enemies cannot live together."

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